861 /140 cont./ The child has never been able to have his way in his parents' camp; he has always had to bow to the canouns; if, by chance, he was disobedient, his parents did not hesitate to use corporal punishment -- a few slaps, nothing more; for a more serious fault or for the repetition of an offense, he would find himself tied up like a young goat and condemned to stay in the tent. However, punishments are the exception; a word, a look, suffices. It is not at all good, the Tuareg say, to beat children too much. This training gives the young Targui a proud character, an acute sense of
181 his dignity, and a sometimes disquieting reserve. Absolute obedience to custom makes it necessary to lead a moral life which is perhaps more rigid than a religion could make it. To know a Targui and to predict his behavior is very difficult for a Frenchman, who must sort out what is individual from what comes from the constraint exercised by Tuareg society and then must take into account the coloring that Islam gives to the whole.

836 Soon the time comes when the young Targui may go to the tendi and ahals. It is necessary to say here a few words on sexual problems.

Certain stories have greatly exaggerated the freedom of morals among the Tuareg. The training of the boys, which keeps them very often out of the company of adults, and that of the girls, which ties them to their mother and obliges them to be modest, does not predispose to license.

836 There is no sexual education properly speaking; for a very long time the young girl is ignorant of everything con-
● 864 cerning conception. Casually, thanks to an older girl companion, she learns the essentials of intimate relations between men and women. The young man is initiated much sooner, for he may easily leave the camp; enlightened by his comrades, he wastes no time in starting an affair with a Negress of the neighborhood. The sexual customs are transmitted in conversations /141/ among the young Tuareg and are observed

836 /141 cont./ as are the other customs; there is one very
•864 interesting one, the respect for the Tuareg girl. Contrary to a commonly held opinion, the young girl about to be married is always a virgin (physically) among the nobles and nearly always one among the imrads.

839 In their first youth, the Tuareg behave as do all the children of the world; they practice solitary masturbation, girls and boys using procedures characteristic of the country.

786 The first amorous relations between Tuareg girls and boys take place after celebrations. It is well to describe these celebrations, for accounts of the famous "courts of love" have been much exaggerated.

We have seen that the Tuareg organize a tendi on the
[534] occasion of a family ceremony. The tendi takes its name from the instrument used, the large wooden mortar over which is stretched a skin which has been dampened previously. The women gather around the tendi, and one or two beat out traditional rhythms on the skin, which resonates dully. One of the women chants an endless series of couplets while her companions mark the measure by clapping hands and take up the refrain in chorus. The songs evoke past combats as well as recent events; they vaunt the merits of a camel or those of a person; some are improvised. Widows, divorced women, and young girls take part in the tendi, but married women, with the permission of their husbands, also go. A woman leaves the tendi if one of her parents approaches it.

The songs continue, accompanied by the tom-tom; the men then come to sit behind the singers, listen, and also sing. Each hugs his female companion next to him, but hardly passes the limits of a public flirtation. The tendi continues late into the night while the old people sleep in the tents.

526 In the daytime the tendi is the indispensable accompaniment of the ilougan, which may be defined as "a tournament on camel back."